THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Have a purpose. No one ever reached great things without trying for them. Thoughts of what is great, love for great ideals, daily acts done in a great spirit, prepare the hero's hour and bring it to him. Purpose makes life."

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ARE THE LATTER-DAY SAINTS CHRISTIANS?

A FEW weeks ago the writer attended a lecture in one of the sectarian churches on the subject of "Mormonism." In the course of his remarks, the speaker stated that in his opinion the "Mormons" were not Christians, "For," said he, "If they don't accept Jesus Christ as a sacrifice for sin, they are not Christians." This inference is very misleading and shows at once that the lecturer was either wilfully and maliciously endeavoring to misrepresent the Latter-day Saints, with a view to arousing increased antagonism against them, or else he was woefully ignorant of the subject he was treating. In either case his position is most unenviable.

Is it possible that our friend in preparing his lecture on "Mormonism" failed to find in his perusal of the standard works of the Church of Jesus Christ of Latter-day Saints any of the numerous passages bearing on the atonement of Christ? Did he overlook the third article of our faith, which reads: "We believe that *through the atonement of Christ* all mankind may be saved by obedience to the laws and ordinances of the gospel?" Alas! I fear this exponent of "Mormonism," like many others of his kind, has gone to an unreliable source for his information. What would we think of a judge or jury who would give their verdict against an alleged criminal in a law court without first hearing his defense? We would cry "Injustice!" So, in like manner, when men attempt to expound the beliefs and teachings of the Latter-day Saints without first learning something about those teachings from an authentic source, we declare that it is unfair and unjust.

No other doctrine of the "Mormon" Church is given greater prominence than the atonement of Christ. Without the atonement no one could be saved, and by it all mankind may be saved by accepting the Savior and obeying His precepts. This is one of the fundamental teachings of the Latter-day Saints. We agree with the gentleman when he says that any person who does not believe in the atonement of Christ is not a Christian; but when he makes the inference—as he did on that occasion—that the "Mormons" are such unbelievers, he is entirely wrong. Our literature is replete with references to the atonement and its paramount position in the gospel of Christ, and the elders of the Church are continually preaching and emphasizing this subject. It is taught with no greater force and power in the Bible than in the other standard works of our Church.

The Book of Mormon contains many passages relating to the great sacrifice for sin made by the Redeemer of the world. The following is an example of its teaching on this subject: "Wherefore, redemption cometh in and through the Holy Messiah; for he is full of grace and truth. Behold he offereth himself a sacrifice for sin, to answer the ends of the law, unto all those who have a broken heart and a contrite spirit; and unto none else can the ends of the law be answered." (II. Nephi 2: 6, 7.)

The Doctrine and Covenants is no less explicit in its teachings concerning the atonement, as will be seen from the following quotation: "And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness; that through him all might be saved whom the Father had put into his power and made by him, who glorifies the Father, and saves all the works of his hands, except those sons of perdition, who deny the Son after the Father has revealed him." (Sec. 76: 40-43.)

The Pearl of Great Price tell us that the Lord commanded Adam to teach this principle to his children, calling upon them to repent and be cleansed by the blood of Christ, and sanctified from all sin. Note His words: "Even so ye must be born again into the kingdom of heaven, of water, and of the spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, * * * and by the blood ye are sanctified." (Moses 6: 58, 59.)

The above references are sufficient to show that the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price stand as a unit with the Bible in teaching the atonement of Christ as a fundamental doctrine of the gospel, which ought to be ample evidence that the "Mormons" do not reject the Messiah as a sacrifice for sin.

Another allusion made by the lecturer, which might be construed

as an argument against the Latter-day Saints being Christians, is that we worship Joseph Smith and place him on a higher plane than the Savior. This is a gross misconception of "Mormonism," and is wholly unwarranted. There is absolutely no justification for such an allegation against the Latter-day Saints, for nowhere in our Church literature is that idea taught. It is true that we accept Joseph Smith as a prophet of God, just as we do Isaiah, Jeremiah, Ezekiel, Daniel and other prophets of olden times; but we do not worship these men. On the other hand, we worship, in connection with God the Father, His Son Jesus Christ, the Only Begotten of the Father in the flesh, the Redeemer and Savior of the world, and "the author of eternal salvation unto all them that obey him." It is only through Him and by Him that men can gain eternal life, "for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

Again we turn to the standard works of the Church, and there we find that each book is replete with references showing the exalted position held by the Messiah at the "right hand of the Majesty on high," and the declaration is oft repeated that it is only through His name that mankind may be saved.

In the Book of Mormon we are told that King Benjamin—a holy and righteous man, inspired of God—made this declaration to his subjects: "And, moreover, I say unto you, that there shall be no other name given, nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent." (Mosiah 3:17.) A similar statement was made by Nephi several hundred years previous: "Behold I say unto you, that as these things are true, and as the Lord God liveth, there is none other name given under heaven, save it be this Jesus Christ of which I have spoken, whereby man can be saved." (II. Nephi 25:20.)

Referring now to the Doctrine and Covenants, we read in the 18th section, 23rd verse: "Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved." In the Pearl of Great Price also we find this same positive assertion that the name of Jesus Christ "is the only name which shall be given under heaven, whereby salvation shall come unto the children of men." (Moses 6:51.)

From these quotations, which are only a few out of many that could be given, it can be plainly seen that the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price all agree with the Bible in proclaiming Jesus the door of the sheepfold, and the only door through which the sheep can enter into His kingdom. "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." (John 10:1.) The Latter-day Saints do *not* believe that Joseph Smith is the door of the sheepfold, or that anyone can be saved through his name; but we *do* believe that he

was called and chosen of God to be a shepherd in this dispensation, to point out the way of salvation to the children of men, and invite them to enter therein and "find pasture" in the sheepfold of Christ.

Having confuted the pseudo-arguments advanced by the lecturer on "Mormonism" in his attempt to prove that the Latter-day Saints are not Christians, let us now consider briefly some of the fundamental doctrines of the Church of Jesus Christ of Latter-day Saints, and see if they are contrary to the teachings of the Savior and His apostles. If it is found that they do not conflict, but that they agree and harmonize, with the New Testament teachings, this will argue well for those who advocate such doctrines being Christians; while, on the other hand, those who teach conflicting principles to these could far more justly be given the appellation "non-Christian."

The Latter-day Saints believe that the first principle of the gospel is faith in Jesus Christ, for "without faith it is impossible to please him." As this principle is a tenet of practically all Christian churches, it will not be necessary to dwell on it. However, it should be understood that the Church of Jesus Christ of Latter-day Saints teaches a living, active faith in the Savior, and not a mere passive belief. True faith will produce good works, while a passive belief only is that form of faith that is dead, being alone, "For as the body without the spirit is dead, so faith without works is dead also." (James 2: 26.) Every true believer in Jesus Christ will endeavor to "maintain good works," that by so doing he may "work out his own salvation with fear and trembling," believing in the declaration of John the Revelator that every man will be judged according to his works (Rev. 20: 13), and knowing that Christ has promised that "he that shall endure unto the end, the same shall be saved."

The second principle of the gospel of Christ, as taught by the Latter-day Saints, is repentance. True repentance is a godly sorrow for sin, "For godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of the world worketh death." (II. Cor. 7:10.) Sincere repentance will cause a man to forsake his sins and turn away from his evil ways. Surely this principle can not be called a non-Christian doctrine when it was taught by John the Baptist (Matt. 3:1, 2), by the Savior (Mark 1:14, 15; Luke 13:3), by Peter (Acts 2:38; 3:19), by Paul (Acts 17:30), and in fact by all the apostles (Mark 6:7, 12).

The third step in the plan of salvation, according to the teachings of the Latter-day Saints, is "Baptism by immersion for the remission of sins." Do our Christian friends object to our taking upon us the name of Christ because we believe that baptism is essential to salvation? If we are to be condemned for this teaching, the New Testament must be condemned also, for the whole book clearly proclaims baptism as an essential ordinance of the

gospel of Christ. The Savior said to Nicodemus: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.) As there is no salvation outside the kingdom of God, and only one door by which we can enter into that kingdom, baptism is essential because it is through that ordinance that a man is "born of water." Christ did not deal in non-essentials, and when He was baptized by John "to fulfill all righteousness," He knew just exactly what He was doing. This burial in water was a pattern for all who would accept Him to follow—whether they be rich or poor, bond or free, male or female; none is exempt. Jesus declared that those who received the baptism of John justified God; "But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." (Luke 7: 29, 30.) How many professed Christians there are to-day who, like the Pharisees and lawyers of old, reject baptism to their own condemnation!

In the final injunction given by Christ to His apostles, He commanded them to teach baptism to all nations. (Matt. 28:19; Mark 16:15, 16.) Peter obeyed this command on the day of Pentecost when he called upon the converted multitude, saying, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38.) After the conversion of Saul, he was commanded by Ananias to "arise and be baptized and wash away thy sins." (Acts 22:16.) The following passages will be found to uphold baptism as an essential ordinance in the gospel of Christ: Mark 1:1, 4, 5; John 3:23; Acts 8:12, 38; 10:48; 16:15, 33; 18: 8; 19: 5; Rom. 6: 3-6; Gal. 3: 27; Col. 2: 12; I. Peter 3: 21. Thus it will be seen that the doctrine of baptism as taught by the Latter-day Saints is purely scriptural; therefore, it is a Christian doctrine in the truest sense of the word.

The fourth step on the road to salvation, and one that is no less important than those already mentioned, is "Laying on of hands for the gift of the Holy Ghost." Just as a man is "born of water" by baptism, so is he "born of the Spirit" when he receives the Holy Ghost through the laying on of hands by a duly authorized servant of God. Without this birth "of water and of the Spirit, he cannot enter into the kingdom of God." Since the Holy Ghost is given only to those who obey God (Acts 5: 32), a man, before he can receive that Spirit, must comply with the prerequisite steps leading to its reception. Those steps, as already set forth, are faith, repentance, baptism, and the laying on of hands. John the Baptist taught his disciples that repentance and water baptism were not sufficient for them, but that they should also be baptized with the Holy Ghost by Jesus, who was soon to come. While the Savior was on the earth in person, the Holy Ghost was not given (John 7: 39); but He promised His disciples that when He should go away He would send them "another Comforter * * * even the Spirit of Truth." (John 14: 16, 17; 16: 7.) Just prior to His

ascension into heaven Christ said to His apostles: "Behold, I send the promise of my Father upon you, but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24: 49.) The apostles tarried as directed and the promised Comforter was given to them on the day of Pentecost. (Acts 2.) After the Holy Ghost had been given to the apostles, and while actuated by the same, Peter, on that memorable occasion, promised the believers that if they would repent and be baptized in the name of Jesus Christ for the remission of sins, they should "receive the gift of the Holy Ghost. For," said he, "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2: 38, 39.) Thus we see that the promise of the Comforter was extended to all those who would comply with the necessary prerequisites.

As proof that the Holy Ghost is given by the laying on of hands of those who hold authority to officiate in the name of the Lord, I call attention to the eighth chapter of Acts. Philip preached the word of God to the Samaritans. Many believed and were baptized by him. Then the apostles at Jerusalem sent Peter and John to Samaria, "Who, when they were come down, prayed for them, that they might receive the Holy Ghost. * * * *Then laid they their hands on them*, and they received the Holy Ghost." Again, we read that when Paul visited Ephesus he found twelve men claiming to be baptized disciples of John; but when he inquired as to whether they had received the Holy Ghost, they replied that they had "not so much as heard whether there be any Holy Ghost." Knowing that John instructed his disciples concerning the baptism of the Spirit, Paul naturally concluded that these men had not been baptized by an authorized disciple of John or they would have been waiting for the birth of the Spirit. So "they were baptized in the name of the Lord Jesus. And *when Paul had laid his hands upon them*, the Holy Ghost came on them, and they spake with tongues and prophesied." (Acts 19: 1-6.)

The foregoing references clearly show that the New Testament teaches the laying on of hands for the reception of the Holy Ghost as an essential ordinance of the gospel, and that this ordinance is to be preceded by faith in Jesus Christ, repentance, and baptism by immersion for the remission of sins. Therefore, the Latter-day Saints cannot consistently be condemned for believing and teaching these doctrines. If the advocating of these principles denotes heathenism, as some of our sectarian ministers are wont to term "Mormonism," the New Testament must be given the same appellation, since it teaches the same principles.

The "Mormon" Church is not the church of Joseph Smith. It is the Church of Jesus Christ, and is "built upon the foundation of apostles and prophets, Jesus Christ Himself being the chief corner stone," and "the head over all things to the church." As "the husband is the head of the wife" and she takes his name,

"even so Christ is the head of the Church," and the Church takes His name. Joseph Smith, in organizing the Church in these latter days, was simply acting as an agent for the Savior and following out the instructions He gave through revelation. Since it is the Church of Christ, the gospel taught in that church must be the gospel of Christ. It is not a new gospel, but the old one restored from heaven. That is the reason it harmonizes so perfectly with the gospel taught by Jesus and the apostles in the meridian dispensation.

"Had we not before the gospel?
Yes—had several taught by men.
Then what is this latter gospel?
'Tis the first one come again.
This was preached by Paul and Peter,
And by Jesus Christ, the Head;
This we latter Saints are preaching—
We their footsteps wish to tread."

It has been demonstrated in this thesis that the Latter-day Saints believe in the atonement of Christ as the great sacrifice for sin, and that it is only through His name that salvation cometh to the children of men. It has also been shown that the first principles and ordinances of the gospel as taught by the "Mormons" are exactly the same as were taught by the Savior and His apostles, and that the Church of Jesus Christ of Latter-day Saints is built upon the same foundation as the primitive Church of Christ. The same gifts and powers and blessings are found in this church as were in the church of apostolic times, as many thousands of its members can and do testify. In view of these indisputable facts, it will be seen that the Latter-day Saints are not only entitled to be called Christians, but that they possess a stronger claim to the title than any other church in the world.

Preston, England. JOEL RICHARDS.

THE DAY'S DEMAND.

God give us men! a time like this demands
Strong minds, great hearts, true faith, and ready hands—
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking!
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking—
For while the rabble, with their thumb-worn creeds,
Their large professions, and their little deeds,
Mingle in selfish strife, lo! freedom weeps,
Wrong rules the land, and waiting justice sleeps!

—J. G. HOLLAND.

THE LATTER-DAY SAINTS MILLENNIAL STAR.

THURSDAY, JULY 11, 1912.

EDITORIAL.

THE BOOK OF MORMON.

THERE is no sacred book in the world that in proportion to its intrinsic worth has received such scant consideration as has been accorded the Book of Mormon. While other books that are held sacred by various peoples have been carefully reviewed and analyzed by learned critics, and judged on their merits with a reasonable degree of fairness, yet the Book of Mormon has never received the consideration of which it is worthy. If Joseph Smith had merely claimed that he discovered the plates without any Divine aid or manifestation, the book would doubtless have been considered on its merits. But the claim that he received it under the direction and through the medium of an angel of God will not be entertained for a moment. To recognize such a claim would instantly belittle the theological leaders and literature of the world. These are held in high esteem, and learned critics and professors will not imperil their prestige and influence by giving any favorable consideration to a book the origin and nature of which is not acceptable to the world.

The most absurd and erroneous ideas prevail as to the real nature of the Book of Mormon. It is commonly regarded as part of a colossal imposture that has been foisted upon the world in the name of religion. Nearly every encyclopædia says that it is founded on the Spaulding manuscript, although the absurdity of the contention has been demonstrated so often and so conclusively. It is claimed by some that it was written in imitation of the Bible, in order to impose upon the ignorant and credulous by representing it as a revelation from God. Others, again, insist that the Latter-day Saints regard it as superior to the Bible, and take their teachings from it instead of the Bible. Those who oppose their doctrines, being ignorant of the facts, often say that they are founded on the "'Mormon' Bible." Such views, of course, are all entirely erroneous.

The Book of Mormon is not an imposture. It was not written by man and palmed off on the world as a sacred record, in order to support the claims of the founders of the Church that they had received a new revelation from God. Neither does it supercede the Bible in any way. It is a sacred record, written by men who were inspired by God. It contains a history of two distinct races of people who successively occupied the land of America. The

first of these became separated from their brethren on the eastern hemisphere at the time of the confusion of tongues, when the Tower of Babel was being built. This colony was led from thence, under Divine direction, to the western continent. They crossed the ocean in eight vessels, reached their destination in safety, and in the course of time became a great nation. Their history covers a period of about fifteen hundred years. They were mainly of the house of Israel and descendants of Joseph. This people were known as Jaredites. Through following the inspired counsels of their leaders they became great and prosperous, but gradually fell into decay, through corruption and iniquity, until they were ultimately destroyed by a fierce internecine war. Their destruction took place at about the same time that the second colony of Israelites reached America. The history of the Jaredites was written by a prophet called Ether, who gives a faithful record of the causes which led to their destruction.

The other race whose history is contained in the Book of Mormon is known as the Nephite nation. The records concerning this people are much fuller than those of the Jaredites. This second colony was led from Jerusalem, about 600 B.C., by a prophet named Lehi, who was of the tribe of Manasseh. They journeyed near to the borders of the Red Sea, thence crossing the peninsula of Arabia, they built and provisioned a vessel on the shores of the Arabian Sea. Under Divine direction, they set sail, crossing the Indian Ocean, then over the South Pacific Ocean, to the west coast of America, where they landed, about 590 B.C. America was to them a land of promise; they made their homes there, and through their faithfulness and industry, became mighty and prosperous. On the death of their leader, Lehi, the people became divided, some accepting the leadership of Nephi, who had been duly appointed to the prophetic office, while the others chose to follow Laman. In subsequent history, their followers were respectively known as Nephites and Lamanites.

The relations of the two peoples were for a time friendly, but as time went on they were often opposed to each other, till at length their feuds became bitter and destructive. Nephi was a man of great faith and integrity, and he strove earnestly to lead his people to keep the commandments of God. They prospered exceedingly and advanced rapidly in the arts of civilization. Laman, on the other hand, was self-willed and disobedient, and his people, following the example of their leader, were unmindful of the laws of God. They thus incurred the Divine displeasure, so much so that they were cursed with darkness of skin. They lived a wild, nomadic life, and rapidly degenerated as a race. The American Indians are their lineal descendants. After many and serious contentions, the final struggle between the Nephites and Lamanites took place near the hill Cumorah, in what is now the State of New York. This occurred about 400 A.D., and resulted in the de-

struction of the Nephites. The last representative of their race was Moroni, who wrote the concluding parts of the Book of Mormon and hid the record away in Cumorah, a short time before his death. The record lay there concealed from that time until September 23rd, 1823, when it was found by Joseph Smith, who had previously beheld the place in vision and was directed thither by an angel of God.

The Book of Mormon tells of the appearance of the Savior to the Nephites, of the establishment of His Church among them, the principles and doctrines He taught, and contains a fulness of the everlasting gospel. The virtues and the vices of men are faithfully recorded, and the workings of the principles of obedience and disobedience in the lives of men and nations are accurately traced by its inspired writers. It is full of moral and spiritual lessons, and contains many beautiful expressions of the mind and purposes of God. Indeed, all those distinguishing characteristics which have given the Bible its unrivalled eminence among the sacred books of the world are possessed equally by the Book of Mormon. It is an expression of the same Divine mind of which the Bible has been the supreme revelation to the world. The Divine mind being infinite, it is absurd to suppose that it gave within the confines of one volume—rich and varied though it be—a full and final expression of the Divine will and purpose in the life and destiny of man. The Book of Mormon is, therefore, neither superior nor inferior to the Bible, but is a further revelation from God, by the same means and for the same purpose. The same Divine informing Spirit therein gives expression through other chosen servants of the Lord to those unchangeable principles a knowledge of which is necessary to the happiness and salvation of mankind.

The coming forth of the Book of Mormon in this dispensation has brought much light and knowledge to the world. It gives the origin and history of the ancient inhabitants of America and the hand-dealings of the Lord with them. It has shed a flood of light upon the principles of the gospel of Christ. Many truths that had been rendered obscure through repeated translations of the Bible by uninspired men are made absolutely clear in this sacred record. It was translated by the Prophet Joseph Smith under the direct guidance and inspiration of God, and can be relied upon as the sure and infallible word of the Lord. It agrees entirely with the Bible in its teachings, and is in very truth another witness for God. Any one who will read the Book of Mormon with an unbiassed mind and a sincere desire and prayer to know if it be of God, will surely receive a Divine witness of the same. The spirit that pervades the entire book, the wealth and beauty of its teachings, and the light and peace it brings to the minds and hearts of all who thus read it—all these combine to attest its truth and Divinity.

H. I.

PRESIDENT CLAWSON ON THE CONTINENT.

WRITING under date July 1st, 1912, President Clawson reports his visits to Sweden and Denmark as follows:

Bidding the elders and saints of the land of the midnight sun good-bye, President Andreas Petersen and myself left Narvik, Norway, Saturday, June 22, 1912, for Sweden, coming into that kingdom within a few hours. After a pleasant rail journey over a picturesque country, composed of mountains and valleys, beautifully robed in nature's attractive garb, with here and there a lake or flowing stream of water, or a waterfall, to relieve the eye, and passing through a number of prosperous cities, we finally reached Sundsvall, Monday morning, at seven, where two meeting were held during the day, one with the elders and the other with the elders and saints in a general gathering. Our visit was much appreciated, and appeared to bring joy and comfort to the members of the Church in this important city. Leaving in the evening, we reached Stockholm Tuesday morning at eight, where we spent the day. Stockholm is one of the gem cities of the north, Copenhagen and Christiania being the other two. Here the visitor will see some very fine buildings, beautiful parks, and attractive streets that are kept in almost perfect order and cleanliness. One striking feature is the many shade trees everywhere in evidence. Another is the waterways that thread the city. Two splendid meetings were held in Stockholm—a Priesthood and general meeting—which, it is hoped, will be followed by good results. The branch at Stockholm may justly boast of its excellent choir, which is ably conducted by Elder G. C. Mitchell. The singing was a distinct feature of the evening meeting. President Petersen and myself were the speakers, and President Petersen met all the requirements essential to a competent translator in transmitting my remarks to the congregation.

Two meetings were held in each of the following cities: Norrköping, Goteberg and Malmö. The meetings were all well attended and spirited, and it may be interesting to the *Star* readers to learn that the elders of the Swedish mission are active and faithful in the missionary cause, and, like the elders in other missions, are making a personal sacrifice of their time and means to carry the message of salvation to those (and there are many) who are wandering to and fro in spiritual darkness.

We reached Copenhagen, the capital city of Denmark, on Saturday morning, June 29th. A short ride through the streets of Copenhagen had the effect of materially strengthening our admiration for this justly famous city of the far north. There is a strong branch of the Church in this beautiful city, which is also the headquarters of the Scandinavian mission. The elders of the conference met with President Martin Christopherson, President Andreas Petersen and myself at 6 p.m. in a Priesthood meeting.

Reports were made by the elders, and instructions bearing on the practical duties of a missionary were given. The Sabbath day was occupied by a Sunday School session in the forenoon, and an evening meeting at night, both of which were well attended, and much interest was evinced by the congregation in the remarks made and testimonies borne by various speakers. President Christopherson translated for me and acquitted himself with distinction. Elder Petersen conducted a well-trained choir, which was nicely balanced in male and female voices. The singing, consisting of several familiar hymns and one or two anthems, was truly inspiring.

It is noticeable all through Scandinavia and Sweden that the Church of Jesus Christ of Latter-day Saints attracts some of the very best people, those who are honest-hearted, and gathers them into its fold. This was ever characteristic of the true gospel, and is only a further testimony of the Divine calling and mission of the Prophet Joseph Smith.

My face is turned to the south, and I leave to-day to attend the combined conference of the elders of the Swiss and German and Netherlands missions, which will convene at Rotterdam, Holland, July 5th, 1912.

RUDGER CLAWSON.

WRITING under date Rotterdam, July 6th, 1912, President Clawson further reports:

Coming from Copenhagen, Denmark, I arrived at Arnhem, Holland, Tuesday morning, July 2nd, and was met by President Roscoe W. Eardley and a number of the elders of the Arnhem conference. We spent the day here and held a well-attended meeting in the evening. Arnheim is one of the most beautiful cities of Holland. Many fine residences grace the city, and its flowers and fountains and parks are singularly attractive.

Amsterdam, a city of great commercial importance, in which a vast amount of business is transacted on every week day of the year and in which a strong branch of the Church is located, was next visited. A spirited meeting was held here Wednesday evening. Two sermons were delivered, one in English and the other in Dutch, President Eardley and myself being the speakers. The feature of the occasion was the singing by the choir.

The elders of both the Arnhem and Amsterdam conferences are intelligent, active and progressive, and, as might be expected, their labors are being crowned with success.

Thursday morning, July 4th—Independence Day—found us safely lodged at the headquarters of the Netherlands mission in Rotterdam.

Many elders had already arrived from various sections of the country for the purpose of being in attendance at a conjoint con-

ference of the Netherlands and Swiss and German missions. A number of visiting elders from England were in evidence. Of visiting friends the following were reported to have arrived: Elder Fred R. Woolley, of the Liverpool office; Elder Thatcher C. Jones, late president of the Irish conference; Miss Vera Harding, of Provo; the Misses Austin, one a daughter of President Mark Austin and the other a daughter of President Heber C. Austin, of Idaho; Mrs. Phœbe C. Taylor, Mrs. Mamie C. Beatie, Mrs. Tessie C. Groesbeck and Mrs. Millie B. Clawson, of Salt Lake City.

Independence Day was duly and appropriately observed. A striking but very unique feature of the celebration was the visit of the elders and their friends to the little old church in which John Robinson and the Pilgrim Fathers held their last religious service before sailing for America in the year 1620.

Those who now assembled in the building, sons and daughters of the pioneer fathers of Utah, who in turn, many of them, were descendants of the Pilgrim Fathers—numbered one hundred and ninety-eight—about one hundred and eighty-eight elders and ten visiting friends. It is worthy of note that five mission presidents answered the roll-call, namely, President Rudger Clawson of the British and European mission, President Roscoe W. Eardley of the Netherlands-Belgium mission, President Hyrum W. Valentine of the Swiss and German mission, President Martin Christopherson of the Scandinavian mission, and President Andreas Petersen of the Swedish mission.

The meeting was called to order by President Roscoe W. Eardley at 10 a.m. "America" was then sung with power and emphasis. President Valentine offered the opening prayer, after which all joined enthusiastically in singing the "Star Spangled Banner."

Elder James M. Grant gave a brief but eloquent historical account of the noble work accomplished by the Pilgrim Fathers, and stated that in the building in which we were assembled they held their last religious service in this land before sailing for the New World.

By invitation of the chairman, President Clawson took the pulpit and delivered a short address in substance as follows: he said, "We are here assembled to celebrate Independence Day, but this could not be more fittingly done than by paying a tribute of respect to the memory of John Robinson and the Pilgrim Fathers, who in their lives were actuated and guided by the spirit of freedom.

"I have passed under the flag of Great Britain," the speaker said, "and bowed in admiration of it, because its colors were unfurled over a mighty empire, a nation whose people were brave, intelligent and progressive; I've passed under the Danish flag, whose people and nation I hold in great respect because of her great and beautiful cities and the intelligence of her people; I've passed under the flag of Norway, representing a hardy and intelligent

people to whom falls the distinguished honor, among other things, of having discovered the South Pole, but it should be noted that the greater honor of the discovery of the North Pole fell to the lot of an American. I've passed under the Swedish flag, another great nation living in the far North, who are cultured and progressive, but who, through a spirit of misrepresentation and falsehood, I regret to say, have been persuaded to banish a number of the elders of Israel from its midst. Nevertheless these two nations, like Great Britain, have given many honest souls to the Church of Jesus Christ of Latter-day Saints. I've passed under the German flag, but to do so successfully, I was compelled to go through a prison house and be banished, and yet I cannot but admire Germany for the great things she has done in literature, in art and in many peaceful pursuits. I've passed under the flag of the Netherlands, a nation that has produced some notable characters in the world's history. But at this moment I bear Holland in honorable remembrance, because she received and entertained the Pilgrim Fathers, and that it was from her hospitable shores they sailed away to the New World. Many choice and precious souls have been given by these two countries to the cause of truth. Lastly, I've passed under the American flag and have bowed and do this day bow in profound admiration of it, because the Stars and Stripes proudly wave over "the land of the free and the home of the brave," in which dwells the greatest nation of all the earth—greatest because in the veins of the Americans flows the best blood of all the great nations of the world, and because the American people are an admixture of all other peoples.

I'm reminded that America is the cradle of freedom. I'm reminded that while the Old World produced the Bible, the New World produced the Book of Mormon and the Doctrine and Covenants. I'm reminded that, although the Old World gave us Jesus Christ, our Lord and Savior, who was crucified upon Mt. Calvary for the sins of men, the New World gave us Joseph Smith, the great prophet of the nineteenth century, who holds the keys of the dispensation of the fulness of times, and whose precious blood was shed for the testimony of Jesus. I'm reminded that both the Old and the New World have given us apostles, prophets, high priests, seventies, elders and priests, teachers and deacons who officiated and who are now officiating in the ordinances of the gospel under Divine authority.

The proceedings closed with the hymn, "Onward, Christian Soldiers," which was sung with much spirit and enthusiasm. President Christopherson offered the benediction.

Many of the visitors left their names in the register of the old church.

The afternoon was wholly given over to a ball game played by selected nines from the Swiss and German and the Netherlands elders. Unfortunately—that is, unfortunately for Holland—the

German elders scored ten runs to nothing on the first innings. The Netherlands nine did not recover from this sad blow—it seemed to cast a damper over the whole contest, and when the game ended the score stood sixteen to two in favor of Germany. It is hinted that there is a very good reason for the losing of the game to Holland. Some people were cruel enough to say that it was due to the fact that they failed to play as good a game as the Germans.

In the evening a grand banquet was tendered the elders at Scheveningen, the famous summer resort of Holland. The tables were set in the very beautiful dining room of the Hotel Kurhaus, and places were provided for one hundred and eighty-five guests. An elaborate menu was served and followed by speeches, toasts, recitations, songs and instrumental numbers. Talent of a high order was in evidence. A spirit befitting the day and occasion seemed to rest upon the diners and to inspire all the exercises. It was thought no such gathering of elders, both as to numbers and talent, and also the number of mission presidents, was ever before brought together in the European mission. Once more "America" was sung as a closing number. Much credit is due to President Eardley and his efficient help for the successful manner in which the banquet was carried out. He made an entertaining toastmaster.

On July 5th three sessions of the Priesthood convention were held at 9:30 a.m., 2:30 and 7:30 p.m. The five mission presidents occupied the stand, President Eardley presiding. A fine spirit prevailed, and the following topics were ably presented by elders chosen from both missions: "The Ideal Missionary," "Character Building," "Studies—(a) Language, (b) Gospel;" "Time—(a) Worth, (b) Utility;" "Duties—(a) Elders, (b) Saints;" "Record Keeping." Intelligent discussion followed in each instance. Special musical numbers were given at each session. Concluding remarks were made by President Clawson in the evening. It would perhaps be of interest to our readers to know that taking the said body of elders as a whole, seven languages were represented and spoken—namely, English, Danish, Swedish, German, French, Hungarian and Dutch.

It is confidently anticipated that the convention sessions of Saturday and Monday, as well as the general meetings on Sunday, will be equally interesting and instructive.

RUDGER CLAWSON.

FROM THE MISSION FIELD.

Baptisms.—There was a baptismal service at the Latter-day Saints' Church, Sheffield (Sheffield conference), Saturday, June 29th, 1912, when six souls were added to the Church, Elders Coulson Rich and Edwin Clawson officiated.

Elder Addresses Men's Adult School.—On Sunday, June 23rd, 1912, Elder John J. Whetton, by invitation, again addressed the Men's Adult School of Swadlincote (Nottingham conference). The subject of "Faith" was assigned him and was discussed at considerable length. At the close, Elder Whetton was asked several questions, which were satisfactorily answered. Some of those present expressed a desire to hear further concerning the Latter-day Saints and their teachings.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XI.—PAUL'S FIRST MISSIONARY JOURNEY—CONTINUED.—From Antioch (Pisidia) to Derbe, and return to Antioch (Syria).

Text: Acts 14. Lesson setting: Time, place, etc.

I. AT ICONIUM. [MISSIONARY WORK.]
   1. Success.
   2. Opposition.

II. AT LYSTRA. [MIRACLES.]
   1. Success. (a) The healing of the cripple. (1) Effect. (b) Preaching. (1) Conversion of Timothy.
   2. Opposition. (a) Paul left for dead.

III. AT DERBE.
   1. The preaching.

IV. THE RETURN TRIP. [ELDERS.]
   1. To Lystra.
   2. To Iconium.
   3. At Antioch (Pisidia). (a) Elders ordained. (1) Purpose.
   4. At Pamphylia. (a) In Perga. (b) In Attalia.
   5. Home to Antioch. (a) The report.

DIED.

MEAKING.—At Lewisham (London conference), on Saturday, June 22nd, 1912, Elizabeth B. Meaking, aged 77 years; born February 3rd, 1835, at Stowmarket, Suffolk; baptized October 16th, 1892, by Elder G. Poulter, confirmed same day by Elder R. G. Savage. She died as she had lived, a faithful Latter-day Saint.

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